

Correspondence.

CHESTER, Feb. 1st, 1880.

Editors Deseret News:

On the 16th ult., Bro. Alma Bennett started with his team to convey Elder C. H. Wheelock on a preaching tour through some of the southern settlements. That evening they preached in Chester, and on the 17th I went with them to Gunnison, held meeting in the evening, also in Glenwood Saturday evening and Sunday morning. Sunday afternoon and evening in Richfield. Prest. Seegmiller accompanied us on Monday to Joseph, where we held meeting in the evening. Tuesday Prest. Seegmiller returned, and we went on to Beaver, where we held three meetings, and Prest. Sheppard went with Elders Wheelock and Bennett to Greenville and held meeting on Thursday evening.

The meetings were all well attended, and the Elders enjoyed the spirit of the mission to a great degree. We returned on Monday and arrived in Chester on Thursday night, having enjoyed the visit extremely well except having to face the storm all the way home. While in Beaver I spent most of my time with Elder D. Tyler, in aiding him in the work and hearing him read from the manuscript, a few pages of the History of the Mormon Battalion, which he anticipates having ready for sale before the end of 1880.

I feel safe in saying to "the boys" and all interested, that Bro. Tyler is doing a good work, and if there should be any gaps left down, the fault will be with those failing to answer his call.

Yours truly,  
R. N. ALLRED.

Bountiful S. S. Examination.

EAST BOUNTIFUL,  
Feb. 3d, 1880.

Editors Deseret News:

Knowing the interest you take in Sunday School matters I take the liberty of sending you a few lines respecting our Sunday School examination here in East Bountiful, which took place on Monday, Feb. 2d, which was very good and brought great credit to children and teachers.

The assembly was called to order by our Superintendent, John Keynaston, when No. 13 on the music cards was sung by the school, prayer by the chaplain, Brother John Telford. The school then sang No. 19 on the music cards.

After which recitations, songs and pieces were recited by the children, which were very good, more especially the Questions and Answers on the Restoration by a class of little boys numbering about 60, also two chapters on the Word of Wisdom from Jacques' Catechism by two other classes. The morning exercises were enlivened by music from the East Bountiful Brass Band, under the leadership of Brother James Weight. The morning's exercises were brought to a close by a short lecture by Prest. Anson Call. The children in attendance, about 275.

At 1 p.m. there was a dance for the children of the school under 14 years of age, when about 200 took part in it, which they enjoyed very much.

In the evening the teachers and elder scholars enjoyed themselves likewise, which did great credit to all.

Ianthus Barlow, James Wall and Samuel Naylor, Committee of Arrangements.

JAMES WEIGHT, Secretary.

Rich County Affairs.

RANDOLPH, Rich Co., Utah,  
February 2nd, 1880.

Editors Deseret News:

As it has been some time since our friends have heard anything from Randolph, I thought I would write a few words to let them know how we are getting along. We have had plenty of snow so far this winter, but stock has done first rate on the range, and those that are out look full as well as those that are kept up and fed. There have been a few lost, either strayed away or appropriated by some persons who fer a time can perhaps make more money that way that they can by honest labor. Both have been the case quite a number of times in this valley. Our representative is now trying to get a bill passed by the Legislature to help us to protect ourselves from the last named.

The people here (according to the teachers' reports) are trying to do the best they can to help build up the kingdom of God, as a majority of them attend to their meetings, pay tithing, donations for the Temple, etc. Our day and Sunday schools are in a flourishing condition at present, as both are under the care of able teachers and men who the people are satisfied, will teach their children nothing wrong. Our Improvement Association is also doing well, the officers of which are: William Howard, president; Geo. A. Peart and William Rex, his counselors; Wm. R. Stewart, treasurer, and Orson J. Spencer, secretary. This settlement, for some time, seemed as if it was on the standstill, as far as improvements were concerned, but lately there have been several families added to our number, and I think the coming summer will see quite an increase in our already good sized settlement.

The bill before the House,\* from Rich County, asking for a change of the county boundary line between Rich and Summit Counties, is asked for for the following reasons: Mr. Penrose, in a discussion on this subject, said that Rich County was now sparsely populated, and the revenue was proportionately small. This is correct, only it must be said the latter is unproportionately small. If it was possible to make it convenient to transact business all over the county for the good of the people, it would be better to attach Rich County to Summit, Morgan or Cache County but as such is not the case, of course we have to do the next best, and in doing that we have to have or should have the fostering care of the government of the Territory, and we look upon the Legislature as being placed in the position of a father to the people and when its children want protection or the means to protect themselves they have to go to them for it. Our statutes make it compulsory on the County Court to meet at least five times a year and sometimes oftener than that. The legitimate expenses (and there are none other incurred in this county) are just as much as they are in any other county of the Territory in proportion to the amount of business done; also we have five election precincts, each one of which costs this county just as much as precincts in other counties where the votes cast are perhaps ten or more to our one; the fees for these things are fixed by law and are at present plenty small enough. Also I am safe in saying that the county officers of this county including assessor and collector, county clerk, attorney, sheriff, etc., are paid less than the same officers in a large majority of the other counties of the Territory, and it is well known by any one understanding county business, that there is quite a number of incidental expenses not enumerated above, all of which takes means, and in the present condition of Rich County it is impossible to make any public improvements or even to protect itself against thieves and murderers. In a case of murder, some several years ago, it cost Rich County such a sum (about six hundred dollars) that it took the county several years to get clear of it. It has been the same way several times in larceny, that the county is always more or less in debt, and even now there are two or three well known thieves, against one of whom at least the proof is positive, but as there is no money to prosecute them they are let go until some one gets desperate enough to take the law in his own hands. This is the condition that Rich County is in to-day.

Again, Mr. Editor, do you know of a precedent where a railroad (one side of it be it but a few inches) as crooked as it is in these mountains, is the dividing line between two counties giving all of said road to one county, leaving the other with barely sufficient revenue to support it, especially when the unfortunate one has got about 50 miles of railroad, and all that Rich County asks is not quite 14 miles?

I suppose if the Legislature would appropriate means some other way for the people to protect themselves with they would be satisfied, but as it is it leaves them in a very bad condition. The same thing Rich County asks for now, was asked for two years ago, and granted almost unanimously by both houses, but the Governor failed to sign the bill. The Hon. John T. Caine in his remarks on the bill to allow Salt Lake City to issue non-taxable bonds said, "it is eminently proper that the newly settled and weaker portions of the Territory should be assisted by the older and stronger." \* \* \* In this connection I may add that we shall doubtless be asked at this

session to appropriate to assist some of the weaker counties to make local improvements for their special good and benefit, which I, notwithstanding the high state policy of some statesmen, am disposed to meet in a spirit of liberal statesmanship. Nay, more, in the spirit of the great master statesman, and do by them as we would like to be done by."

Always wishing your valuable paper success, I remain  
Yours very respectfully,  
ANDERSON.

\* [The bill has passed the House, and we hope will pass the Council and become a law as it is a measure designed to extend justice (in some degree) to a struggling county.]

Missionary Report.

FAYETTE, Co., ALA.,  
January 24, 1880.

Editors Deseret News:

We are at the place where myself and Elder Patterson commenced our labors in this State, on the 12th of April last. There had been no preaching here for several years, and all the people had incorrect ideas regarding our principles. We readily obtained a Methodist Meeting-house, the people filled the house, and others outside got in a position to hear. We held three meetings in the house. The circuit rider interfered, the house was closed against us, and the members were forbidden to hear us, as their best members were believing the gospel taught by us. We had a true friend who had a large vacant house that he fitted up for us to hold meetings in. The Baptist preacher was very active in warning his flock against us, though he was at one of our meetings, and was satisfied his doctrine was inferior to the doctrine taught in the Scriptures, and promulgated by us. We returned here in June, and found one of the members of the Baptist Church, a Mrs. Wammuck, very sick, being unable to sit up. Before retiring, the spirit led me to administer to her. I asked her if she had faith in the ordinances of the gospel, and, on her saying she had, we administered to her. She was instantly relieved from the most violent pain. Next morning she was up early, and has had excellent health ever since. The news of her being healed by the power of God produced quite a sensation among her church members, and formed a contrast between their powerless forms of doctrine and the doctrine of Jesus, which is the power of God unto salvation. Some of them ridiculed it, and their preacher asked Mrs. W. concerning her sickness and recovery. She informed him that she was relieved from the most violent pains instantaneously, by the power of God, through the administration of his servants.

There has been a change in the feelings of the people here since our coming among them. Some are believing, others are favorable, but in a few places our lives are in danger. We have had some narrow escapes, in which we acknowledge the protecting care of our heavenly Father.

On the 22nd two came and requested baptism, and now feel like living up to all the requirements of the gospel. There has been too large a portion of young and inexperienced Elders apportioned to this conference, it has made it more difficult to direct their labors for the good of the great cause in which we are engaged. Yet most of them have become useful co-workers, and their services are valuable. I have been frequently asked if I considered the people in this country heathens; my answer is, "Oh, no, but they are a hard set of Christians."

Yours as ever,  
J. H. VAN NATTA.

WASHINGTON LETTER.

WASHINGTON, D. C.,  
February 4, 1880.

Editors Deseret News:

That professional slanderer, calling himself "General" Boynton, will not make much out of preferring charges against General Sherman. Those who know the old soldier best say that he will take no notice of Boynton or his abuse. There are many who will rejoice if General Sherman shall succeed in exposing the real character of Boynton, who is well known about Washington as the "mud slinger," and reputable people are afraid of contact with him. General Sherman sticks to what he first said about him, that he is a fellow who would slander

his own mother for a thousand dollars.

It looks now as though the Secretary of the Treasury would make good his boast, that before the end of his term of office he would reduce the public debt below two thousand million dollars. He says he will reach his object next month. The fact is, the business boom has so improved the government revenues, that the debt will probably be reduced this year very much faster than ever before.

The town is all excitement over Cameron's "bagging the Pennsylvania delegation" at the State convention, notwithstanding the apparent election of a majority of Blaine men.

The committees in charge of the appropriation bills do not get along as fast as they anticipated, and unkind remarks are made about it. The most common criticism is that work is delayed purposely until there is such anxiety to go home that everybody will be good natured, and have no desire for political debate. I find that both parties are already disposed to let well enough alone in the matter of contests like those of last session. But besides this, I think the committees really find more difficulty than they anticipated in arranging the appropriation bills satisfactorily, and hence the delays.

The Grant boomers seem to be somewhat discouraged over the evident progress of the Sherman boom in the South. Senator Blaine too seems likely to get some delegates in that section, which Grant was supposed to have solid. In fact the triangular fight going on in the republican party on the presidential question is assuming very interesting proportions.

The bill to restore General Fitz-John Porter to his rank and pay in the army will come up in the Senate next week, and probably pass. Senator Logan and a few others will oppose it strongly. But every democrat and some republicans will vote for it.

KNOX.

THE THREE KINGS IN ZARAHEMLA.

MOSIAH, THE YOUNGER.

Mosiah was a worthy son of his most noble ancestors. He inherited their many virtues; his boldness for the truth, his love of righteousness, his exact justice, his abounding mercy, his unflinching faith, his peerless magnanimity, his absorbing regard for the rights and liberties of his fellows, all mark him as one of the most noble of a noble age, an age that was graced by the lives of his glorious father and self-denying sons, by the martyrs Abinadi and Gideon and by the two Almas who stand towering above the common average of humanity in the greatness of their intellects, the strength of their faith and the vigor of their lives in righteous actions spent. A galaxy of high priests that only on rare occasions bless our fallen earth by their simultaneous presence.

Mosiah was born in the land of Zarahemla, 154 or 155 years before the coming of Christ. He was instructed in all the wisdom of the Nephites, and trained up in youth in the fear of the Lord. By the direction of the Almighty he was consecrated by his father to succeed him on the throne, which ceremony was attended to at the time the whole nation had gathered to listen to the words of their aged and beloved ruler, and had covenanted with God to be His servants ever after. There in the presence of his future subjects, under the shadow of the Holy House, he was set apart to rule a people who were all godly, whose sins were all forgiven through their abiding faith in the unborn Savior. Could a king come to a throne under more auspicious circumstances! Profound peace with all outside his dominions, and within its borders, union, content, prosperity, satisfaction, happiness, and what is more, righteousness. How significant, how propitious was his inauguration, all the nation were his witnesses, all accepted him with joy as heaven's choice and the people's hope, all unitedly cried "God save the king." Mosiah was thirty years old when he assumed the kingly authority, and he reigned three years whilst his aged father remained amongst men, to advise, to strengthen, to direct his less experienced son. These three years were years of continued and uninterrupted peace.

It will be remembered that during the days of King Benjamin a company of men under a leader

named Zeniff, left Zarahemla to return to the land of Nephi. From the day of their departure to that of King Benjamin's death, not a word had been heard from them by any of their anxious friends. As years rolled on, and no tidings came of either of their destruction or prosperity, the people wearied Mosiah with their teasing to permit some of them to go back to the land of Nephi to endeavor to find their lost friends. At last Mosiah consented, and shortly after Benjamin's death, sixteen men started under the leadership of a descendant of Zarahemla, named Ammon, who was a strong and mighty man. This company wandered forty days in the wilderness, not knowing the direct route, before they reached the land of Nephi. Here they discovered the majority of the descendants of Zeniff's company, but in sore affliction, they being in bondage to the Lamanites who cruelly abused them. The history of this detached branch of the olive tree of Israel does not properly belong to the life of Mosiah, but it is necessary to state that Ammon, by the help of the Lord and the endeavors of the enslaved people, succeeded in delivering them from bondage and in leading them to Zarahemla, where their arrival was hailed with great joy. This joy was greatly increased some little time after by the arrival of another body of this same people. These were certain ones who embraced the gospel in the reign of the tyrant Noah (the son of Zeniff) and on that account were cruelly persecuted. The second company was led by the godly Alma (the elder) and on their arrival by far the greater portion of the children of those who had left with Zeniff had returned to Zarahemla. We cannot tell definitely the exact time of the arrival of either of these companies at the Nephite capital, but the inference is that the period that intervened was not a long one, as Mosiah, shortly after the arrival of Alma and his people, gathered all the Nephites that they might at one and the same time listen to the history of both. If Alma had not arrived shortly after Ammon, it is quite supposable that Mosiah would have gathered his people to welcome the first arrivals, as the preservation of Alma and his fellow Christians was not known to those who accompanied Ammon.

The inhabitants of Zarahemla at this time were all considered Nephites, though the descendants of Mulek and his companions were the most numerous. But the Nephites, though the last comers to Zarahemla, were the governing race, and the kingdom had been conferred upon none but those who were the descendants of Nephi. The Nephites ruled by the right of their higher civilization, the possession of the records and the authority of the holy priesthood. There is another strange fact with regard to the inhabitants of South America at this time, it is that the Lamanites were twice as numerous as the combined people of Nephi and Zarahemla. This may have been owing to the fact that when any defection occurred among the Nephites, the dissatisfied portions of the community generally went over to the Lamanites and became absorbed in that race.

When Mosiah had gathered his people (and they became two bodies) he had the records of Zeniff and Alma read to them; at the hearing of which they were greatly amazed, but when they beheld the newcomers they were filled with exceeding great joy, mingled with sadness for the loss of their kindred slain by the inhuman Lamanites, and many tears were shed for these departed ones. Again, when they listened to the marvelous deliverances wrought by Heaven in behalf of Alma and his faithful few, the assembled thousands raised their voices on high and gave thanks to God. Still another shade of feeling came across their sympathetic hearts, even of pain and anguish for the sinful and polluted state of their Lamanite brethren.

Taking advantage of the presence of so many of his subjects, Mosiah addressed them on such matters as he deemed necessary and desirable. At his request Alma also taught them. When assembled in large bodies, Alma went from one multitude to another, preaching repentance and faith in the Lord. After hearing his counsels, Limhi (the grandson of Zeniff), who had been king of the people in the land of Nephi, requested to be baptized, and so did all his people. Then Alma baptized them